



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

What shall be done? The example of the lady principal of Lady Margaret Hall might be followed. In 1886 she opened, at her own risk, a small house, under the name St. Hugh's, for the reception of students of narrow means, at lower fees, and with a *different scale of living and accommodation*. This would supplement the existing partial scholarships. It is evident, also, that scholarships covering the expense of board and tuition during the first college year are needed, in order to open the path from the preparatory schools. Recently a citizen of New York has generously provided for a few scholarships to be given boys in the city schools who desire to enter the College of the City of New York, and a public-spirited citizen of Fall River, Mass., has given \$1,000 to establish prizes for the graduates of the schools of that city. These two cases prove the existence, in men of wealth, of a philanthropic spirit combined with an interest in the local schools, and points out the direction in which the friends of higher education of women should lead. The endowment of full local scholarships, wherever good schools provide free preparation for college, to be awarded annually, under equitable and perfectly understood conditions, with a fixed tenure, would open to many girls, who have every qualification except money, an opportunity to prove their fitness for realizing their reasonable and worthy aspirations.

ALICE HAYES.

TIGHT-LACING FOR MONKEYS.

THE amoeba constricts itself around the middle by a pair of invisible corsets until it is actually cut in twain. That the improvement of its *beauty* is a factor in the purpose of this gradual vivibisection is scarcely probable, although in certain stages of the process the form of the fashionable belle is most strikingly suggested. However that may be, the most important result is the reproduction of its kind. Cutting itself in two in the middle is not *hari-kari*, but rejuvenation; not death, but the reduplication of life. Instead of one dead amoeba, lo! there are two living ones, equally young and with equal promise of a numerous posterity.

Recent experiments of a somewhat similar nature have been tried upon female monkeys. They were put into plaster-of-paris jackets, in imitation of stays, and a tight bandage was put around the waist to imitate a petticoat band. Several of the unfortunate subjects died, and all showed signs of injuries resulting from the treatment.

Now, the monkey is one of the most highly organized of animals, and to justify so gross and cruel a violation of nature's exquisite handiwork there can be only three hypotheses.

First, it may have been an attempt to reproduce the species by artificial *fission*, after the manner of the amoeba. If this was the purpose of the experiment, it was a disastrous failure. Instead of two monkeys, the result was, in several instances, no monkey, and in all the other instances a sadly deteriorated monkey. In this connection it may be remarked that, whenever the experiment has been tried upon another group of *primates*, the *bimana*, the result has been the same. It has not tended to the reproduction of the species—quite the contrary—and in many, many instances it has ended in no primate, or in a sadly deteriorated primate. The attempt to multiply either the simian or the human species by *amœboid fission* must be given up as hopeless.

Secondly, it may have been a well-meant effort to enhance the beauty of our "poor relations" by remodelling their figures in accordance with the

rules of modern fashionable art. "Since Darwin and his successors have compelled us to admit their blood relationship with ourselves," the æsthetic experimenters may have thought, "let us at least mitigate the humiliation by making them as presentable as possible." If this was their purpose, the result was, to say the least, disappointing. The "poor relations" did not become ravishingly beautiful, even with the most approved hour-glass-like contour. On the contrary, their physical charms were, if possible, even less alluring than ever. Their countenances lost much of their characteristic vivacity, without gaining perceptibly in refined intellectuality of expression; and their shoulders and arms, never remarkably buxom, became more and more skinny and bony as the experiment progressed.

Similar effects, we are sorry to say, have been often observed in the case of the other group of primates to which allusion has been made.

The third hypothesis is that the experiments were performed as a scientific test of the physiological effects of tight-lacing upon an organism closely allied to our own; and this the experimenters declare to have been their object. One would suppose, however, that the test had already been applied often enough and thoroughly enough upon the human subject herself to determine all that ever can be determined in that direction. The effects are *always* injurious, life-shortening, and sometimes suddenly fatal, although the percentage of mortality is somewhat less than it proved among the unfortunate simians. How men can hope to learn more of human physiology and pathology from monkeys than from the human body itself, dissected and vivisectioned as it is,—for vivisection may be performed by constriction as well as with the knife, by the aid of *pinchers* as well as *pincers*,—passes the lay comprehension.

But perhaps the investigation was not made in the interest of humanity, after all, but in that of the monkeys themselves. The experimenters may possibly have had an eye to the time when that exceptionally intelligent and *imitative* race shall have developed sufficiently to employ voluntarily human expert aid for their sufferers. If they indulge such a hope, we warn them that it is delusive. Monkeys may be taught to do many things prejudicial to their health. They may be taught to drink, smoke, eat indigestible food, keep late hours, etc.; but when it comes to distorting their figures, crushing and displacing their vitals, for the sake of what is at best an extremely doubtful improvement in gracefulness, we doubt whether so essentially idiotic a fashion will ever prevail to any considerable extent among so intelligent a race as monkeys.

The apology of the experimenters, like those of vivisectionists in general, seems to us inadequate to justify their cruelty. If in the course of their investigations they shall discover some means of enabling the lungs to breathe and the heart to pulsate without expanding, the blood to circulate through tightly-ligatured veins and arteries, and the digestive organs to perform their functions properly while they are huddled and jammed together in the lower abdomen, then, indeed, will their experiments be justified; but merely to demonstrate an obvious truth in a manner less striking than we see it demonstrated every day among our own kind seems only a wanton cruelty and waste of time.

There is only one scientific truth that, so far as we can learn, has been deduced from this curious investigation. It is well known that the lower an animal stands in the scale of differentiation, the more tolerant it is of violence to its structure. The *amœba* may be not only bisected, but it may be

minced into twenty pieces, and each piece will survive and presently become a full-grown amœba; the hydra will endure a similar mutilation with almost equal immunity; the angle-worm may be cut in halves, and the anterior half, at least, will survive. As we ascend in the scale we find less and less tolerance of mutilation, until we reach the highest order, the *primates*. But which of the two great divisions of this order is the higher—the *bimana* or the *quadrumana*? Applying the principle just laid down, and recalling the results of the recent experiments, we are irresistibly forced to a most unwelcome conclusion.

EDWARD P. JACKSON.

THE CLOSING DOOR OF QUACKERY.

ONE of the most interesting volumes ever issued by medical authorities is the recent "Report of the Illinois State Board of Health on Medical Education and Practice." Former reports have been confined to medical education and practice in the United States and Canada. The report for 1891 includes the medical schools, institutions, and laws of all countries. While the comparison is not altogether favorable to the United States, the outlook in this country is more encouraging than ever before, both as regards the adoption of higher standards by the medical colleges and the more intelligent and efficient control of medical practice by the different States.

Since the organization of the first State government on American soil the door of quackery has stood open, and the ignorant and poor have been at the mercy of designing and unscrupulous men calling themselves doctors. The first laws passed in this country were too rigid, as a rule, and could not be enforced, and scarcely anything was done to protect the health, lives, and property of the people against these people until fifteen years ago. Forty-one States and territories now have laws in regard to the regulation of the practice of medicine, forty of these laws having been passed since January 1, 1875. Some of these laws are now inoperative, and, if operative, would be inefficient. The States that have no laws for regulating the practice of medicine are Kansas, Maine, Massachusetts, Rhode Island; Utah has no law, and the Creek Nation, in the Indian Territory, has no law. The existing laws are entirely or practically inoperative in Arkansas, the District of Columbia, Maryland, Ohio, and Texas.

In many of the States and territories the law requires a person wishing to practise medicine to register his diploma in a county clerk's office. Such a law is obviously inefficient, because a fraudulent diploma can be registered under it. So with regard to laws requiring that the diploma recorded shall be that of a "legally-chartered" medical college. Some of the worst and most fraudulent colleges that have existed in this country were "legally chartered." Twenty-three States and territories now have efficient laws, under which the State Board of Health or the State Board or Boards of Medical Examiners (1) give certificates on diplomas of medical colleges "in good standing," or examine applicants that have not such diplomas; or (2) examine all applicants for the license, irrespective of diplomas. Of these laws eight were passed in 1889 and 1890.

The total number of medical colleges embraced in the new report of the Illinois board is 316, of which there are or have been in the United States 294 and in Canada twenty-two. Of the 316, the total of the extinct schools is 168, of which 159 were in the United States and nine in Canada. There are now 135 medical schools in the United States and thirteen in Canada. Of the